


K Sri Dhammananda Lecture Series 2016
Theme: Gratitude

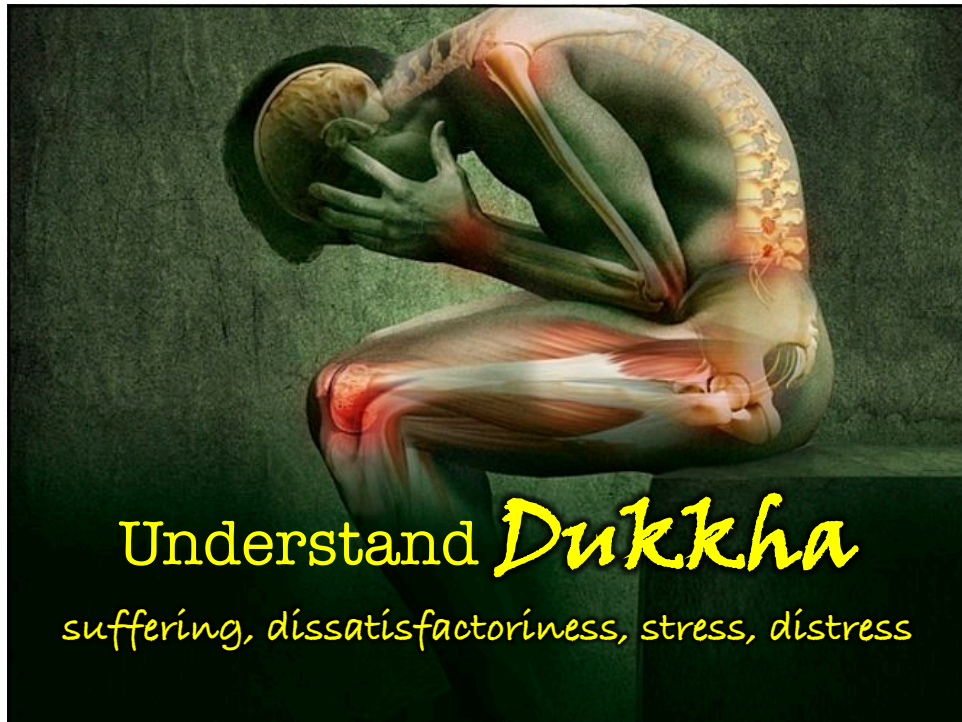
Lobha, Dosa, Moha
From A Scientific Perspective
Sharing With Bro. Billy Tan

41st ANNUAL NOVITIATE PROGRAMME
BUDDHIST MAHA VIHARA

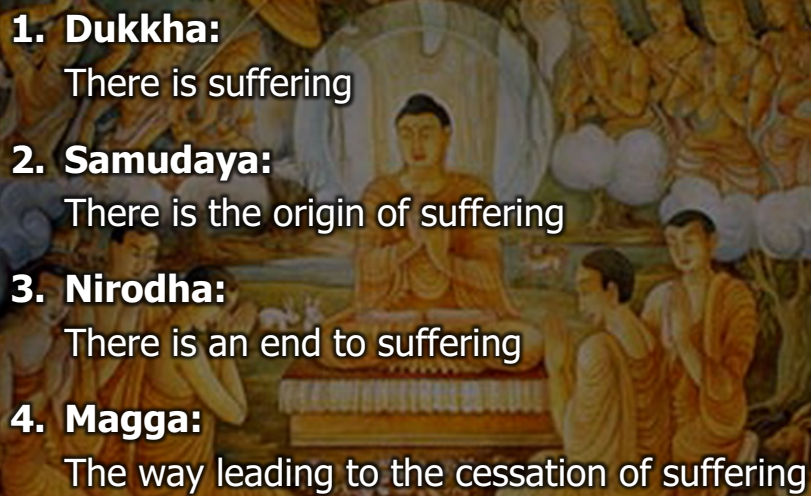




**The 3
Evil
Roots**

Lobha, Dosa, Moha
From A Scientific Perspective



DHAMMACAKKAPPAVATTANA SUTTA
Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**
There is suffering
 - 2. Samudaya:**
There is the origin of suffering
 - 3. Nirodha:**
There is an end to suffering
 - 4. Magga:**
The way leading to the cessation of suffering





THE FIRST NOBLE TRUTH

THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) clinging to the **five aggregates** is suffering.

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THE SECOND NOBLE TRUTH

ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.


Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures


Moha –
delusion of
self-centered
existence

Tanhā = Emotional reactions (“craving”)

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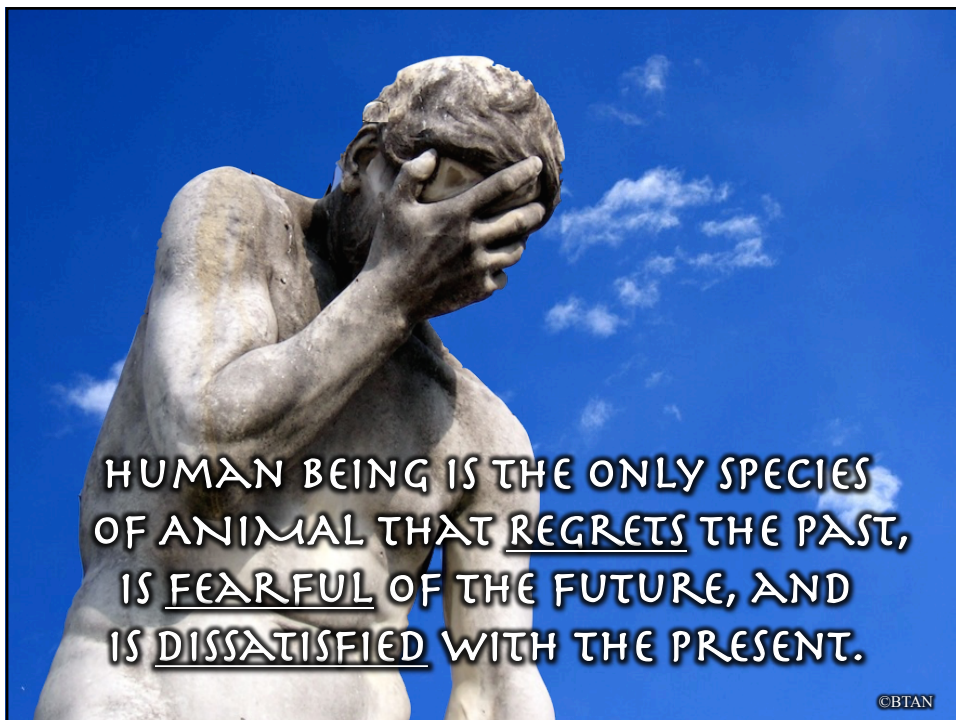
The 3 Evil Roots (Akusala-Mūla)



Emotional reactions (tanhā) are of three types:

- **Kāma-tanhā** – craving for sensual pleasures:
 - **Lobha**: Lust & greed for pleasures
- **Vibhava-tanhā** – craving for non-existence:
 - **Dosa**: Aversion & hatred towards displeasures
- **Bhava-tanhā** – craving for continued existence:
 - **Moha**: Delusion of self-centered existence

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Mind As An Activity

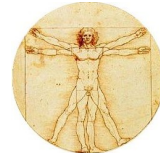


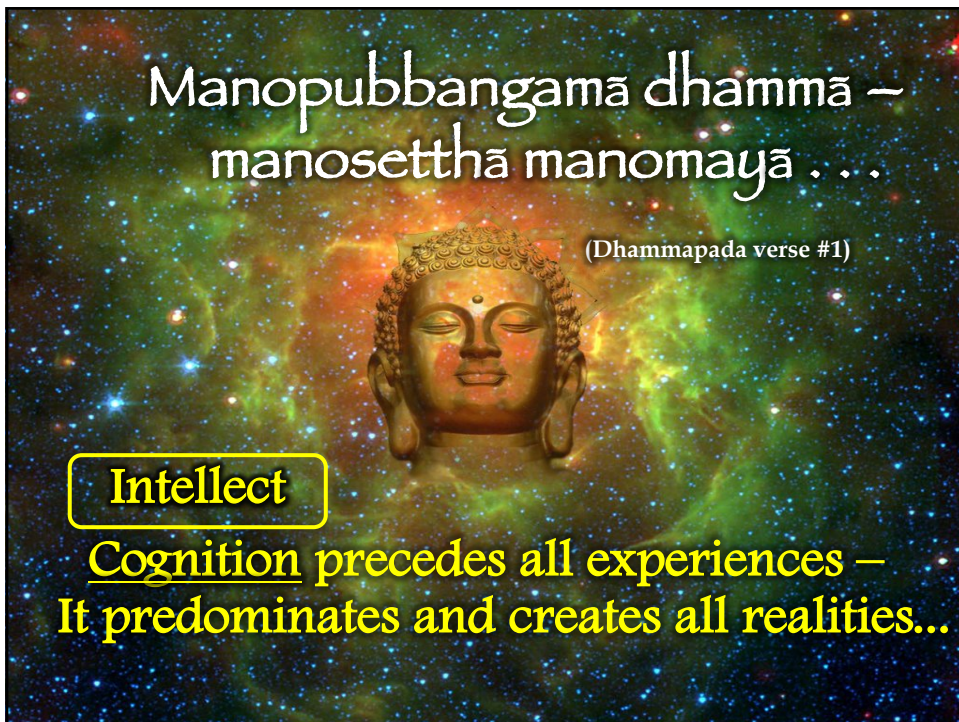
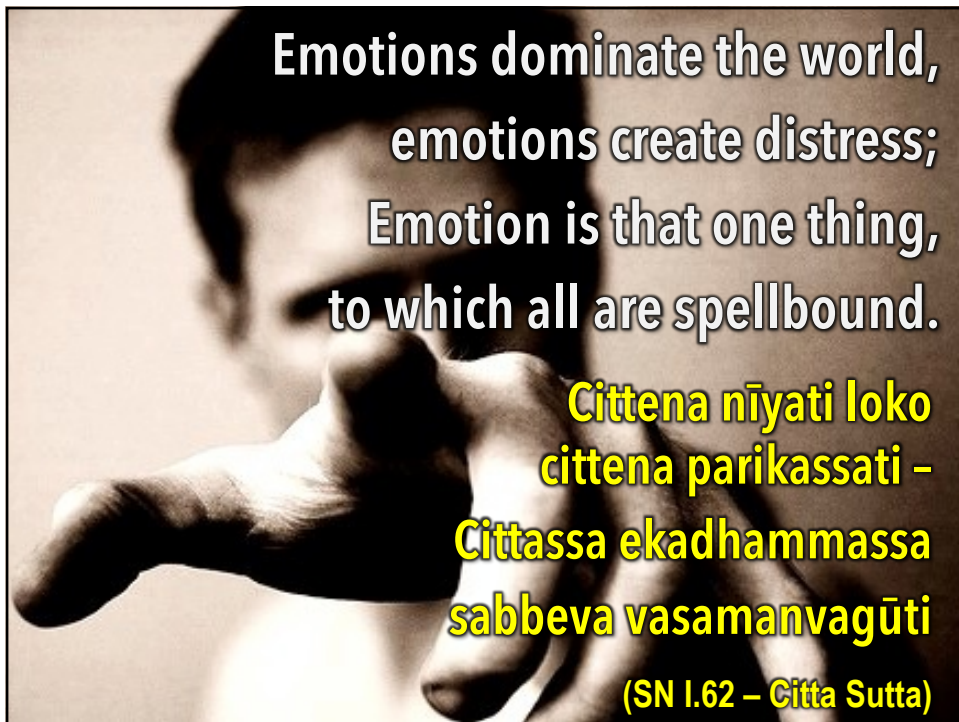
MENTAL EXPERIENCE

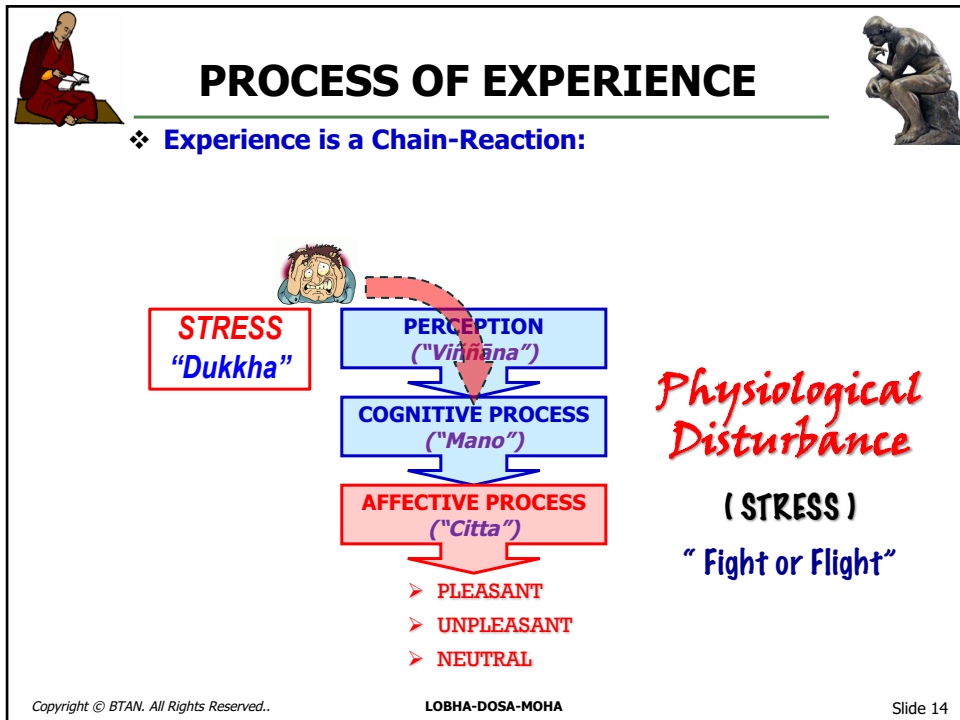
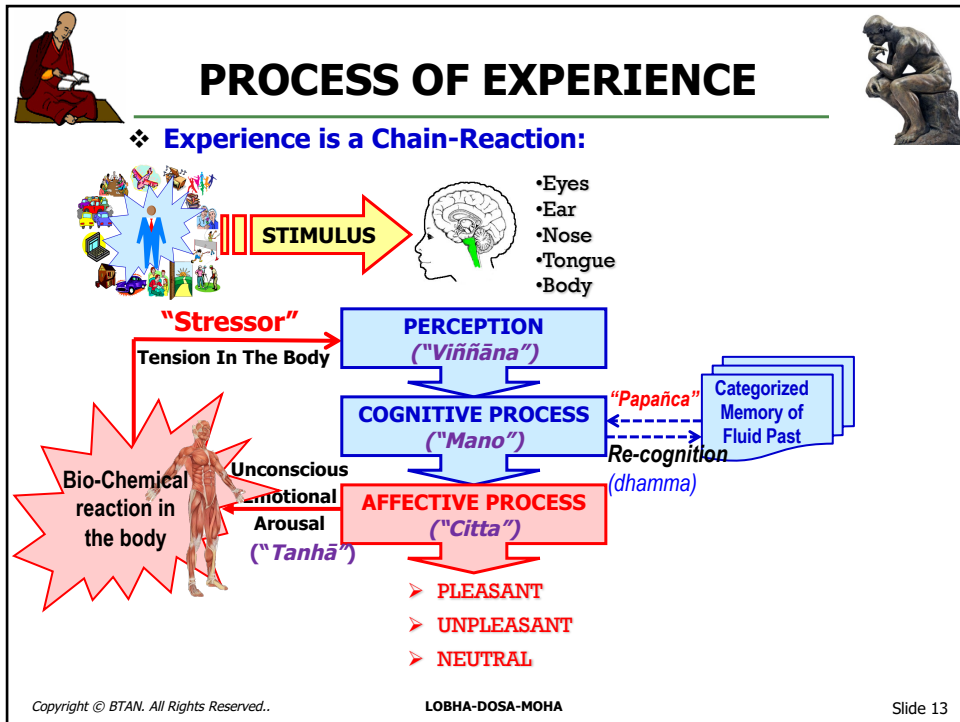


THREE PARTS OF MENTAL EXPERIENCE:

- **Viññāna** : Process of Perception ("perception")
 - what is perceived through the sense organs;
- **Mano** : Cognitive Process ("conception & intellect")
 - categorized interpretation of perception giving meaning to what was perceived;
- **Citta** : Affective Process ("emotion")
 - pleasant & unpleasant feelings arouse the emotions, leading to emotional excitement and reactions;
 - personalizing the experience with the notion there is a "self" to be affected.







MANIFESTATION OF STRESS REACTION IN THE BODY – “FIGHT OR FLIGHT”

- 1) The brain sends a message to the glands
- 2) Adrenal glands release **Adrenalin** & **Cortisol** into the blood stream, carried to various organs in the whole body
- 3) Heart beats faster, blood pressure rises, to increase blood circulation
- 4) Respiration deepens, to increase oxygen intake
- 5) Intestinal movements cease, to conserve energy
- 6) Muscles become tense (getting ready to resist or run)
- 7) Hair stand on end
- 8) Pupils dilate to enhance vision
- 9) Facial expression distorted
- 10) Perspiration, trembling, body temperature rises
- 11) Blood sugar level rises to aid metabolism
- 12) Body immune system suppressed

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PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

```

    graph TD
        S[STRESS "Dukkha"] --> P[PERCEPTION ("Viñāna")]
        P --> CP[COGNITIVE PROCESS ("Mano")]
        CP --> AP[AFFECTIVE PROCESS ("Citta")]
        AP --> E[Emotional Excitement (Mental Proliferation)]
        
        M[MEMORY, IMAGINATION & EXPECTATION (Lobha, Dosa, Moha)] -.-> CP
        M -.-> AP
    
```

STRESS "Dukkha" **PERCEPTION** ("Viñāna") **DISTRESS** "Domanāsa"

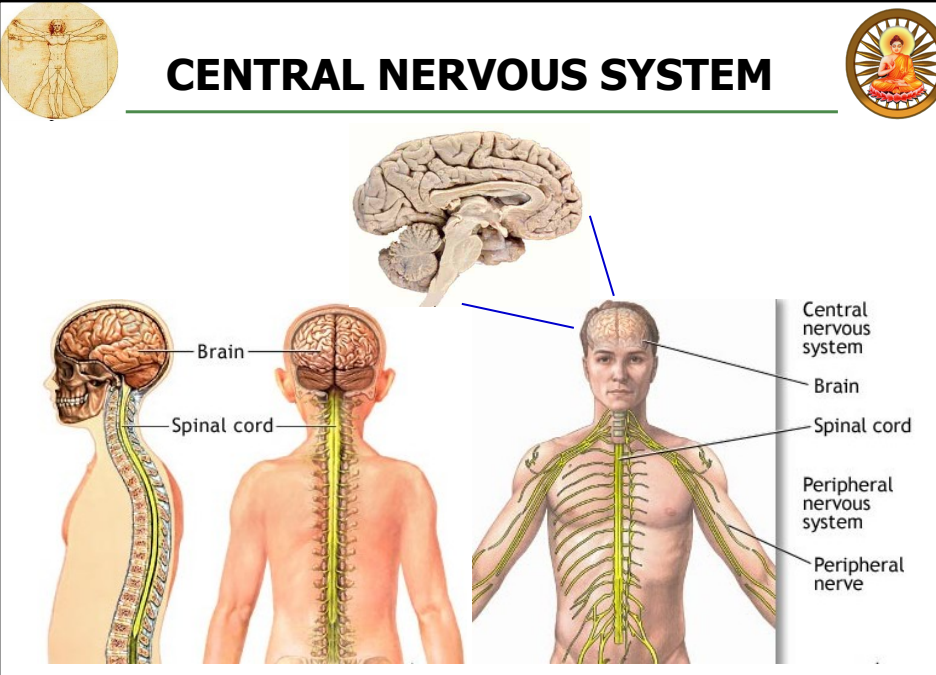
COGNITIVE PROCESS ("Mano")

AFFECTIVE PROCESS ("Citta")

MEMORY, IMAGINATION & EXPECTATION (Lobha, Dosa, Moha)

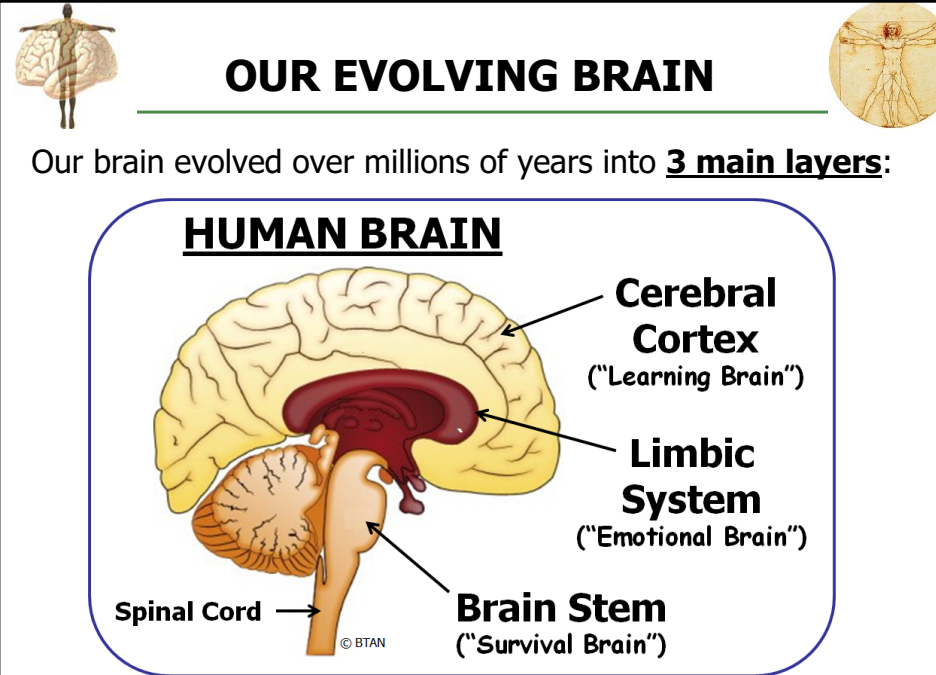
Emotional Excitement
(Mental Proliferation)

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CENTRAL NERVOUS SYSTEM

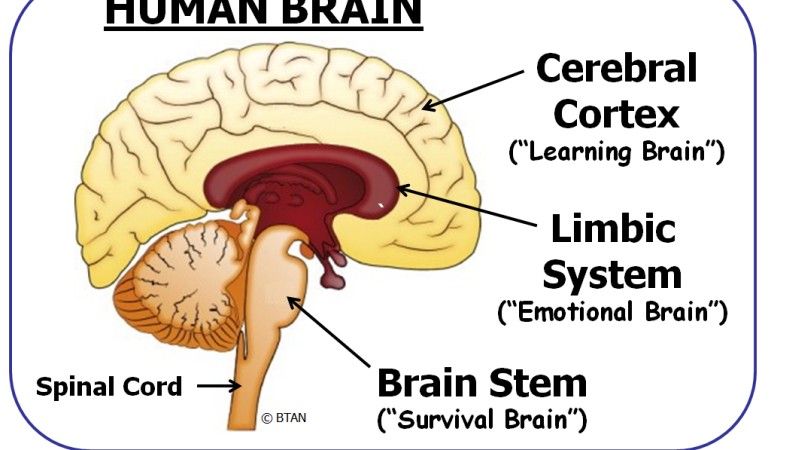
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OUR EVOLVING BRAIN

Our brain evolved over millions of years into **3 main layers**:


HUMAN BRAIN




- Cerebral Cortex**
("Learning Brain")
- Limbic System**
("Emotional Brain")
- Brain Stem**
("Survival Brain")
- Spinal Cord**

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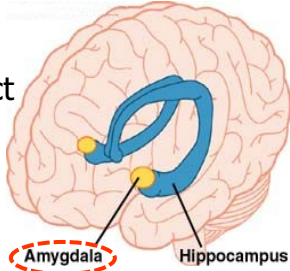
THE LIMBIC SYSTEM (Emotional Command Center)



- Deep within the brain's emotional command center there is a tiny structure called the **AMYGDALA**;
- AMYGDALA scans all environmental and bodily sensations for signs of potential threats and danger to the organism;
- Triggering feelings of discomfort, frustration, anxiety, anger, fear, panic – “freeze, fight, or flight” reaction to protect the organism from harm;

Paradoxical Roles of the Amygdala:


- Serves as the “**Body Guard**” to protect the organism from threats and danger;
- “**Terrorist**” if unnecessarily aroused, leading to stress and discomfort.




Amygdala

Hippocampus

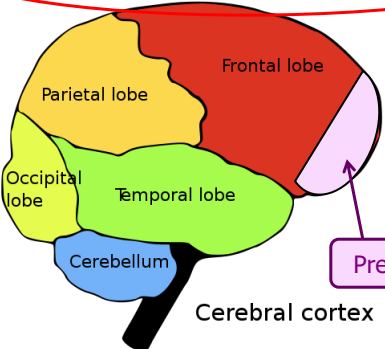
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OUR LEARNING BRAIN




- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing

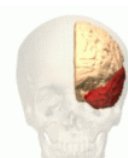




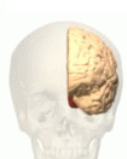
Frontal Lobe



Parietal Lobe



Temporal Lobe



Occipital Lobe

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PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

The diagram illustrates the process of experience as a chain reaction. It starts with **STRESS "Dukkha"** (represented by a person in pain) leading to **PERCEPTION ("Viñāna")**. This leads to the **COGNITIVE PROCESS ("Mano")**, which is influenced by **MEMORY, IMAGINATION & EXPECTATION (Lobha, Dosa, Moha)**. The cognitive process then leads to the **AFFECTIVE PROCESS ("Citta")**, which results in **DISTRESS "Domanāsa"** (represented by a person in distress). The affective process is also associated with **Emotional Excitement (Mental Proliferation)** and a **"Tug-of-War" Feeling vs Thinking** (represented by three figures pulling on each other).

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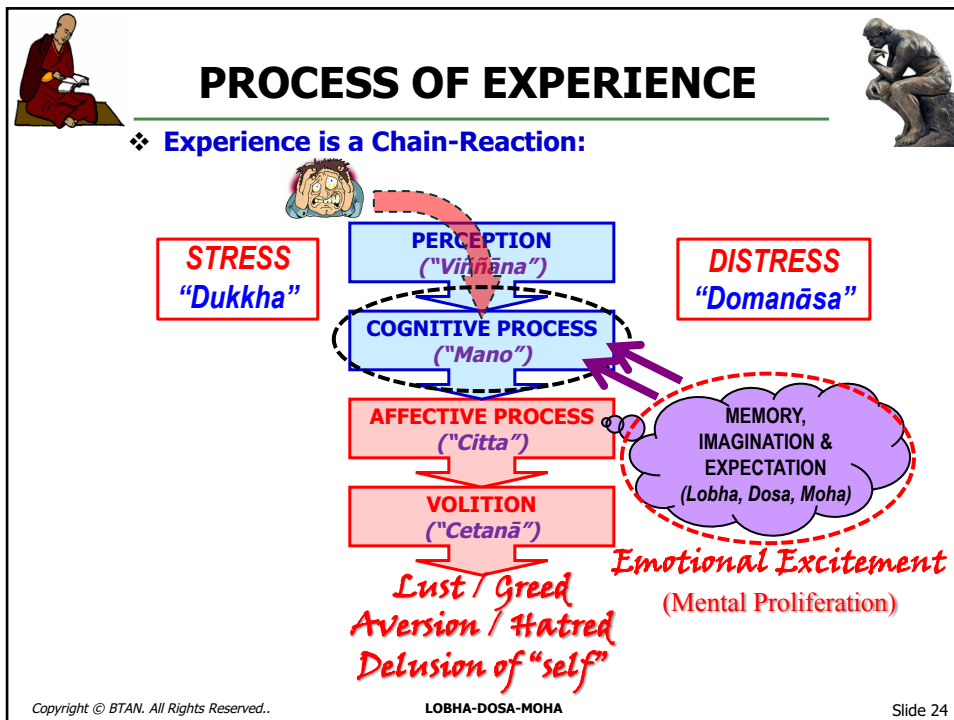
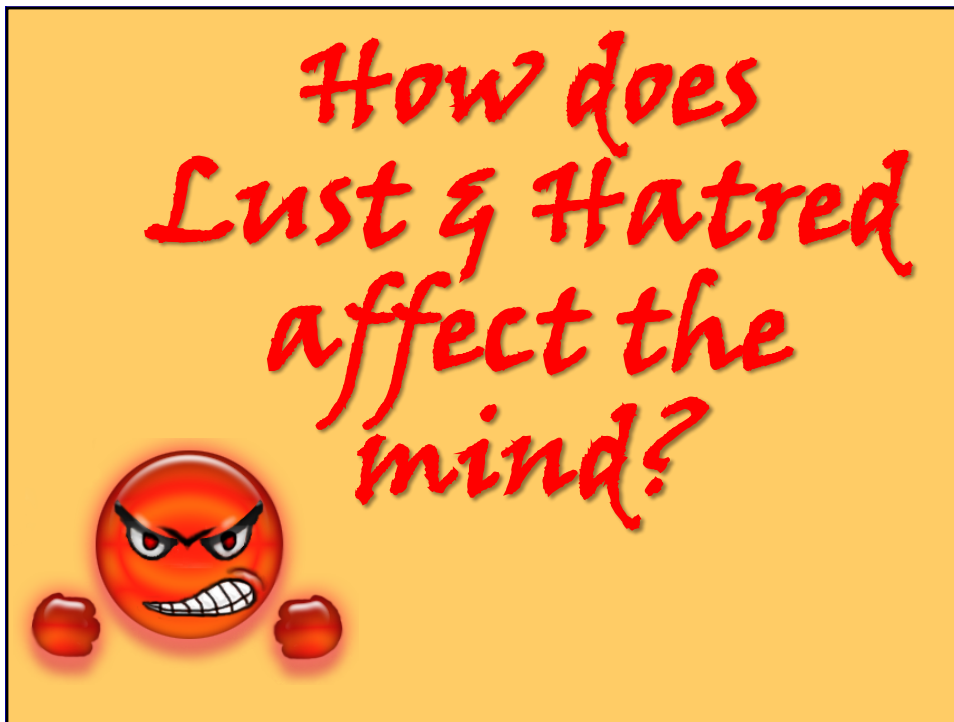
COGNITIVE DISSONANCE ("Vicikicchā")


❖ When "FEELING" and "REASONING" pull in opposite directions and one experiences **cognitive dissonance** ("vicikicchā");

❖ One invariably reacts according to FEELING, and then "justify" one's **emotionally charged decisions** with clever "reasoning".


The diagram illustrates cognitive dissonance as a tug-of-war between **"FEELING" Affective Process (EMOTIONS) ("citta")** and **"REASONING" Cognitive Process (INTELLECT) ("mano")**. The feeling process is represented by a person pulling to the left, and the reasoning process is represented by a person pulling to the right. The result is **JUSTIFICATION**, shown by a person in the middle being pulled in both directions. A thought bubble above the person says **FEELING VS REASONING**.

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Self-Centeredness




- ⌘ Fear of unknown future outcomes, **Imagination**
- ⌘ Insecure about gaining the pleasant and avoiding the unpleasant experiences from the past; **Memory**
- ⌘ Expectations of familiarity, permanence, comfort, and security in the present. **Expectations**

✧ THE "I.ME" SYNDROME

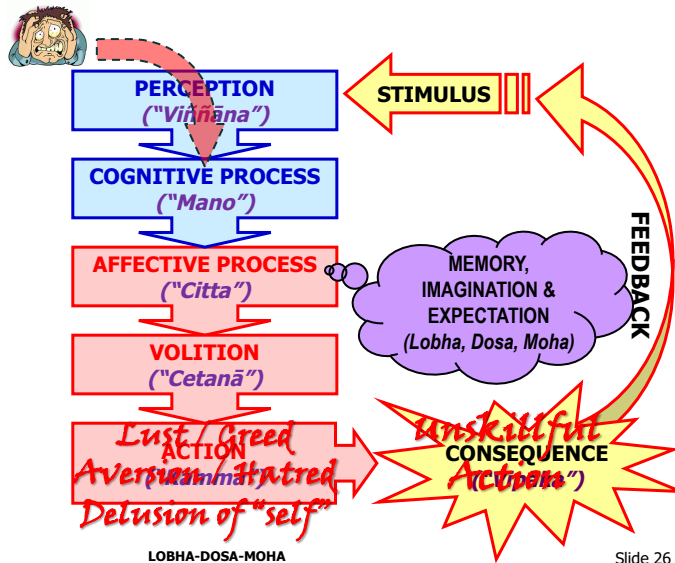
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PROCESS OF EXPERIENCE





❖ Experience is a Chain-Reaction:



```

    graph TD
        Stimulus[STIMULUS] --> Perception[PERCEPTION ("Viñāna")]
        Perception --> Cognitive[COGNITIVE PROCESS ("Mano")]
        Cognitive --> Affective[AFFECTIVE PROCESS ("Citta")]
        Affective --> Volition[VOLITION ("Cetanā")]
        Volition --> Action["Lust / Greed  
Aversion / Hatred  
Delusion of 'self'"]
        Action --> Consequence["Unskillful  
CONSEQUENCE  
(Action)"]
        Consequence --> Feedback[FEEDBACK]
        Feedback --> Stimulus
        Feedback --- Cloud["MEMORY,  
IMAGINATION &  
EXPECTATION  
(Lobha, Dosa, Moha)"]
    
```

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The 10 Unwholesome Kammās



1. Harming life;
2. Taking what is not given;
3. Sexual misconduct;
4. False speech;
5. Malicious / divisive speech;
6. Harsh / harmful speech;
7. Gossip;
8. Covetousness;
9. Ill-will / hatred;
10. Wrong view / delusion.

BODY

SPEECH


MIND

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THE MIDDLE WAY

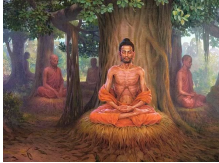
Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES
Expression Of Emotional Excitement
By Releasing Tensions in Action



THE TWO EXTREMITIES

SUBLIME EIGHTFOLD WAY

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION
Suppression Of Emotional Urges
By With-holding all Tensions



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THE MIDDLE WAY

Reaction To Sensual Feelings

THE MIDDLE WAY

Effort To Forcibly Restrain

Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.

SUBLIME EIGHTFOLD WAY

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3-STEP SELF-COMPASSION

❖ PAUSE
(allow time for emotional excitement & anxiety to calm down and hormonal reactions to subside)

❖ RELAX
(take deep breaths, relax the body, and consciously compose the mind to respond)

❖ T.H.I.N.K.
(purposefully focus on wholesome & beneficial response to the problem)

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BENEFITS OF BREATHING

Most critically overlooked relaxation tool!

The fastest way to relax the body & calm the mind.

- a) Increases natural unforced oxygen intake (food for cells!);
- b) Stabilizes heart rate and blood pressure;
- c) Regulates body temperature and blood circulation;
- d) Restores and maintains homeostasis (stability);
- e) Calms the Amygdala, fear control center in the brain, by indicating the absence of threats.

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CONCLUSION

Sharing teachings of the Buddha from a scientific perspective:

- ✓ Sensations and feelings excite our emotions;
- ✓ Reactions to excitement lead to "**lobha**", "**dosa**" and "**moha**" giving rise to mental proliferation;
- ✓ Introspective Attention and Conscious Relaxation calm emotional excitement and tame lustful and hateful reactions;
- ✓ Take control of mental proliferation and cultivate peace of mind with **Pause, Relax, T.H.I.N.K.**

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